

# STUDENT REVIEW

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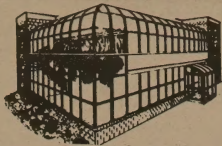
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# THE ATRIUM



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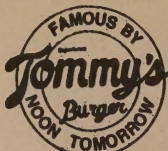
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you, cold oatmeal, PMS, taxes,  
diarrhea, out of toilet paper, dat-  
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**Year VII • Issue XV**

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## From the Publisher

With all the pressures of being the *Review's* new publisher and getting settled in school, I felt it necessary to take a vacation. I hopped on the first flight out of here and went straight to Washington D.C. so I could take part in what I hoped would be the biggest Inaugural Party since Andrew Jackson. Now, I had heard rumors about Democrat parties—like Ted Kennedy dressing up in a diaper or Willie Nelson smoking pot at White House dinners; granted, those are some pretty extreme examples, but I had an idea of what to expect and it sounded like an adventure.

I flew in Sunday night, and Monday morning headed up to the Mall for a big art fair. When I walked up the steps from the Metro and saw a crowd of at least a hundred thousand people I realized this was indeed the party I imagined. There were five circus tents, each with a different band inside—not just any bands; big ones. I stayed all day and saw Toad the Wet Sprocket, Wynton Marsalis, Bob Weir, the Mamas and the Papas, Los Lobos, Robert Cray and some famous old Blues players whose names I can't remember.

I went around and mingled with a few people who caught my attention. Outside the Bob Weir concert I met this lady passing out fliers for a group called The Green Panthers. She told me their goal was the end of marijuana prohibition and that a protest appropriately called "Inhale to the Chief" was being staged at high noon on Thursday. I asked her why she was doing this and she said "I've smoked pot every day for the past twentyfour years and I don't think it's done anything to me." I wasn't going to argue with her; I just thanked her for the flier and went on. A little further down the mall I saw a woman with a bright red jacket that said City Year Staff on the back. She was a college graduate volunteering to work in D.C. for a year doing community service, a kind of urban peace corps. When I asked what made her decide to do that, she said that after graduating she had wanted to join the peace corps, but looking at her surroundings made her realize we have just as many problems in this country. That's something we all need to start looking at, I said.

What struck me the most about my visit wasn't so much the bands or that I only saw the top of Clinton's car as he went by after the Inauguration. What impacted me were the people I saw and the atmosphere I felt. I really got the feeling that this was a so called "changing of the guard to a new generation." The three days I was in D.C. I saw very few people older than myself. It was one big party celebrating an optimistic future. I wish you all could have been there. Maybe in '96.

Brenton Chu

## Staff Notes

• Staffpeople of the week are Kristen "Design Goddess" Sheppert and John "Incense at 4 A.M." Bowman. Without their guidance a seriously long night would have been so much longer.

• We are formally placing a call for M. Spafford Sumision. We know you're out there, Spaff. You can't hide forever. Surrender to your innermost impulses; meet us Tuesday night at 6 PM at the regular spot. Refuse, and we will hire a bounty hunter.

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## Expatriates

### A Short Story by Paul Rawlins

Barry is telling me that there are some who say he has always had bad luck. There are some who say, "Barry, you couldn't keep your wife, and you can't even kill yourself."

Barry says, "That's not bad luck. And this, this isn't such bad luck."

He means that sitting out front of a bakery in Tijuana isn't such a bad thing. He means that it is okay because the hot is pleasant this late in the year, and he has something cold to drink in his hand.

I say to Barry, "Tell me the story."

"You can't imagine," he says. There was complete absence of love.

Barry says, "It was a pact. We wrote a note. She said I had to promise I would back her up."

Barry wasn't counting hard himself on waking up to meet God. He thought if death could really be the end of everything, that could be nice.

"We were supposed to take pills," Barry says. "We bought a big bottle and doled out a dozen apiece. They were yellow ones, about as big around as an aspirin. She took hers, and then she went into the bedroom to wait for me. We were supposed to lie on the bed because the carpets weren't paid for."

Barry has his hands folded around a bottle like it's a prayer.

He says, "But I couldn't swallow. My throat stuck closed, and the pills wouldn't go down. Not even the water. I was choking. I went in and told her I couldn't swallow. She got hysterical. She was screaming, 'What do you mean? Give them here.'"

She was pushing them in between his lips, punching his stomach to get him to open.

She screamed at him to get a gun.

"We didn't have a gun," Barry says. "I couldn't shoot myself."

"I'm dying," his wife screamed. "I'm panicking. I can't panic. It pumps the blood." Barry was having second thoughts when she told him the police would call it murder.

"I suppose they would have," he says. He dosed his wife with raw eggs and salt water. After she was empty, they took her to emergency.

"And then you fight in the car," I say. "And then you get home and she packs and she leaves you."

"That's it," Barry says, "more or less."

"Mexico is better," I say for whatever reason—the heat so late in the year and the bakery girl in the red dress.

You come across the border under the big "MEXICO" sign, like it's another part of Disneyland. We've come over the past three days from San Diego and, quit with caution, we eat with the natives. They trade in the shops like Arabs, and we buy their goods for cheap, until now the hotel room is filled with ponchos and sombreros and little carved donkeys and tartan scarves made in China. Barry wears a turquoise and hand-beaten silver watchband. He wears a droopy hat like a Mexican farmer. I have bought maracas today, black lacquer painted over with parrots.

"Let's stay," Barry says. "Let's sit here all night."

"I'm almost ready," I say. I'm thinking, seriously, about Juarez. We are only getting our feet wet in Tijuana. Mexico sounds warm. It sounds dusty and quiet in the mornings. Mexico is squash and corn and beans, with the chicken feet left in the soup.

I am thinking these days I might need a rest. I have a wife in El Paso, and I have another just outside of San Bernardino. She knows about my first wife and

two children in Texas. She knows where my paycheck goes, where the end of each road takes me. Still, I am welcome in her little apartment, welcome in her bed and at her kitchen table.

"We're married," she says. She has the pictures on top of the TV set to prove it. "We just don't see each other often." I can be happy with her for three days in a row, maybe a week. "It's time for you to go," she says one morning. She knows. There's never any sulking, no hard feelings.

I have things too good. It's more than I deserve. It's more than can last. I'll be hunted down someday by federal marshals like an old-time Mormon. Barry brings chicken stewed in peppers and tortillas to our table.

"We need to ask about the good places," he says about our move. "The coast might be too crowded."

"It doesn't matter," I say. "Mexico."

"Viva," Barry says.

"Where's your wife now?"

"My wife," he says, "is in Aberdeen."

"I never like to see a marriage go bad," I say.

"It wasn't a marriage," Barry says. "It wasn't anything like that."

"No," I say. "Still—children make a difference."

Barry stays quiet and eats chicken, chased down with Mexican beer.

We pass the early evening tossing pieces of chicken to dogs and chatting with the tourists. We talk like old hands. Twice Barry gets up to show the way to the best stalls for rugs or silver.

When the bakery closes down, the girl in the red dress comes out for the table and chairs.

"We're staying," Barry says.

"No," the girl says.

"Si," Barry says. "We want to spend the night here in Mexico. We're moving."

"Here?" the girl says. She is smiling. She thinks there is some joke going on. She reminds me why I have two wives, the way her face is fresh and new to me. Barry watches the girl go back into the bakery.

At sunset, we sit tucked in our chairs like we're on ship, watching the street life change, watching the dogs come out.

Barry's got half a dozen bottles filled an eighth or a quarter with flat beer, and he's trying to bang out "La Cucaracha" on the sides with a spoon.

I am very thirsty and would like a drink of water.

"Mexico," Barry says.

We sit and wait for the night to fall like some dark pinata.

## Grabbers Bring Vintage Back

by Joanna Brooks

The untimely demise of Truman Edsel's last year left a large void for the Provo connoisseur of vintage clothing—a void that larger thrift stores like D.I. and Saver's just couldn't fill, despite their thousand racks of secondhand polyester pantsuits and sweater vests.

Now, it's no longer necessary to sift through acres of double-knits to find fine vintage clothing, thanks to the opening of Provo's newest second-hand store, Grabbers. Grabbers (32 N. 100 E., 375-3161) continues in the tradi-

tion of the old Truman Edsel's, offering better quality vintage/retro jewelry, accessories, and clothing. Says owner Pam Griswold, "I was always glad to have a store like that in town." So she opened her own.

Pam gets her merchandise from clients who trade their finds for store credit. "Not only are we attracting the usual ska, punk, and vintage markets," she says, "but all types of secondhand store shoppers are coming in—from mainstream BYU students to older, conservative women."

More than just a vintage shop, Grabbers also makes space available for local artists of all trades to display and sell

their wares. A few paintings are already hanging on the store walls and Pam plans to add displays of batik, tie-dye, and ink drawings. "The word is spreading among local artists," she says. "And I want to have all sorts of art—pottery, beadwork, tapes by local bands." The place has the potential to become a local culture bright spot in town that seems overwhelmingly dull, but in fact is home to a lot of creative people. Artists interested in displaying their work should contact the store.

Grabbers is open from noon to 6 p.m., Monday through Saturday.

### Define stiffed:

Ripped off, cheated, lied to, taken, had, screwed, snaked on, Prince Charles, Rodney King, Pee Wee Herman, the American tax payer, getting a parking ticket at B.Y.U. or buying computer products from any place besides AAA Computer Wholesalers.

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## New moon, November

Keep talking. Monday we sell blood, pay the gas bill. Tonight nest warm somewhere near hysteria. The streets are full of wet elm, and I when I wake even you seem strange under the blankets.

A new season, and I love nothing but this love of nothing I know—we'll live above timber, eat grass, know God, and keep great dogs. This in the months to come.

C. Gonzalez

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## An Examination of Slam Dancing in Utah Valley

by S. Nibley Cannon

Ah, today's their reckless youth... with their fast cars, their rumble seats and their crazed dance steps. Lately, great concern has risen over the popular, so-called slam dance. At live rock-and-roll concerts and even in fashionable night clubs, bodies whirl at high speeds, deliberately crashing against one another in a frenzy the kids like to call "slamming" or "moshing." It doesn't seem to take much to incite this sort of sadomasochistic behavior. Many responsible Utah Valley citizens rightfully wonder how such a seemingly painful activity could gain popularity among those old enough to drive or watch rated-R movies.

There are many possible explanations. One mother of five (three of them teenagers) suggested that kids never grow up and that slam dancing is just another variation on the old temper tantrum. Amusing as her theory may be, it does not address the more serious issues at hand. A more learned look at the driving motivation behind this violent waltz will provide some helpful insights into Utah's valley's youth culture.

First, studies have shown that children raised in a predominantly Mormon

community, such as Utah Valley, suffer from incredible sexual repression. This, of course, is due to the strict laws of chastity followed by practicing Mormons which do not allow them to, among other things, engage in sexual relations prior to marriage. However, sexual urges can be extremely strong for the growing boy or girl. As if at random, hormones begin to take their effect within the adolescent body, supplying it with more energy than it knows what to do with.

This is where slam dancing comes into play. Unwilling or unable to release their libidinous energy through a sexual act, the youth must find an agreeable alternative. Upon close examination, one

quarters and the actual physical exertion, an environment quite similar to that of the conjugal bed is achieved. Also, one cannot ignore the importance of perspiration to sexual release. When hormones start flowing, fluids become imbalanced within the body. To correct the problem, the body must dispose of some kind of fluid. The most harmless choice, of course, would be salt water. Avid slam dancers unwittingly practice sweat-letting in the same way doctors of old practiced blood-letting to cure patients of their ills.

It is indeed interesting to note that "slamming" or "moshing" carries a rather different meaning to those outside of Utah. In other cities around the nation, so-called "mosh pits" exist, just as they do here, and at the same type of events. However, sexual repression is much less evident in their demeanor. They will form whirlpool-like circles, which gives the crowd an air of order in comparison to the chaos seen here in Utah. There is no blatant shoving or

can readily find in the slam dance all the components of sexual intimacy, at least in rough approximations.

First, the physical contact of bodies against bodies. Although appearing to be haphazard, this is an essential substitute

for often rough physical intimacy known by the more promiscuous. In fact, slam dancing is often accompanied by "stage diving," a gesture where one throws him or herself off the stage and is caught and passed overhead by the crowd. This increases the possibility of real intimate contact, albeit fleeting, which explains its popularity.

Second, slamming into others for hours on end can be quite a workout. Between the heat caused by such close

other forms of forced contact. The slamming element is seemingly a by-product of the dance, rather than its sole purpose. In short, they are fulfilling their need for physical intimacy somewhere other than the dance floor.

In conclusion, this article must not be to read with a condemning tone. To the contrary, Utah youth should be applauded for their resourcefulness. Although slam dancing is a somewhat dangerous activity, better a few people get bruised or bumped than a whole community know the unhappiness of carnal indiscretion.

S. Nibley Cannon recently received an honorary degree in adolescent psychology with an emphasis in motivational speaking from Dixie College.



Matthew Workmans 4732 Wasted Characters

### Behind Enemy Lines

Provo, despite the fact it is located entirely in the state of Utah, can sometimes be a wonderful place. Say, for instance, you need to come up with an idea for a humor column each week. As long as you're in Provo, this will never be a problem. Sometimes ideas will come right up and smack you in the face. One such instance occurred last month, when I got a call from a long-lost friend from home. "Hey Matt, are you doing anything tonight?" he asked. I told him I wasn't doing anything more exciting than trimming my toenails with a Swiss Army Knife. He continued, "Well, I'm going to The Daily Universe Christmas party. Do you want to come?" It was then I knew I must have done something really wonderful in a previous life (perhaps I invented the pre-split bagel) to merit such an opportunity. Think of it—how many *Student Review* writers get the opportunity to infiltrate the secret world of *The Daily Universe*?

As we drove up to Orem, the site of the big wingding, I could hardly control my excitement. I was finally going to see the faces behind the names. Soon I would be rubbing shoulders with people like Dave Farnsworth, C. Ted Nguyen, That Happy Woman Who Always Writes Things For "The 5th Floor," and Russell Fox (oops, I guess he's not with them anymore). Maybe, just maybe, I would be able to figure out who Dale E. Universe is. The person I was most anxious to meet was the heir to the title of Editor-in-Chief, Tad Walch. You see, Tad's sports column sort-of "borrowed" some quotes from *Student Review* last semester and I thought I should have a word with him about it.

When we got to the party, things were already in full swing. *Universe* staffers were everywhere, and there was lots of food, too. I tried to look for Tad, but he was nowhere to be found, despite the fact that the party was being thrown in his honor. I decided to get my share of the heap o' food and head for the living room. Several people were gathered there, discussing things such as their plans for Christmas break. After a while, the conversation got a bit more nasty as they speculated about the existence of special "bondage rooms" in the basements of several Salt Lake City bars. Yikes! Were these the same people who print the Scripture of the Day underneath their staff box? It hardly seemed possible.

About then, I began to long for the companionship of my *Student Review* comrades. While the *Universe* gang had one swell party going on, I still didn't think it compared to an event about a year ago that has become known simply as The Party. Several Campus Life staffers got the brilliant idea of having a sleep-over party underneath the stage of the Nelke Theater in the HFAC. As you might imagine, we were caught by Campus Security and would have been arrested if it weren't for the fact that the officer wasn't sure how to operate his radio and he couldn't call it in to the police. After that close call, we went back to a private home and started to play strip-poker. Being the prudish

see "behind" p. 5



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6. Adjust headband to fit.

7. Stand in sun or under bright light.



## TOP TWENTY

1. E.M. Forster
2. sunshine
3. jumping on furniture
4. watching people slip on ice
5. Northern Exposure
6. International Week
7. fingerpaints
8. John, the man with bunnies in his duffel bag
9. soul
10. juice popsicles
11. naps
12. Uptown Saturday Night
13. Teancum
14. ambitious snow sculptures
15. natural hair sculpting gel
16. Sesame Street
17. rape awareness in curriculum
18. Lynda Barry
19. wooden coat hangers
20. Rice Krispie Treats

### Bottom Ten

slipping on ice, family going on cool trips without you, Utah County Journal pile-ups, industrial-strength carpet, Ecclesiastical Endorsement threats, salt stains, \$28 million inauguration, slugs, Müesilix Treats, Cher

### "Behind" from p. 4

Mormons we are, we called off the game once everyone had removed their shoes and socks. The rest of the evening was spent eating chocolate pudding out of a large mixing bowl and playing games like Boggle and Spin the Flashlight. Now *that* was a party!

The *Universe* party ended with a screening of *Sister Act*, which Opinion-Editor-to-be C. Ted Nguyen found so funny that he almost wet his pants. As a whole, the *Universe* staff seemed to be a jolly gang. After the film, everyone wished everyone else best wishes for the new year and attempted to drive home in what would end up being the first in a series of nasty winter storms.

While heading home, I realized something terrible: those *Daily Universe* people are pretty nice. Despite the fact I was a total stranger, they treated me like one of their own. Then I

discovered something even worse than that: some of them (females) were actually (gulp!) kind of attractive. All of them may have been (say it isn't so!) somewhat human. How could I possibly go home and write a column making fun of these people?

Well, once I got back to my home, I got out an old copy of *The Daily Universe* and was reminded that these folks were able to devote an entire page of their paper to the lost art of snow sculpture. Somehow I knew I would find the strength inside to poke fun at them.

If I learned anything from my trip to "the other side," it was this: people are the same wherever you go, but some are just a little dumber. Wait, I think I got that wrong. Perhaps I learned that you can lead a horse to water, but you can't make him drink. Come to think of it, maybe I didn't learn anything from it at all. The food was good, though.

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## Why Gun Ownership Makes Sense

by Jayson R. Orvis

For years, I had difficulty understanding the ease with which the American public forgets the principles of early American statesmen. If Bill Clinton's election reflects the "superior" wisdom of our time, I think the reason is a little clearer. What can "the right to bear arms" mean to a citizenry that finds their reasons to live from Geraldo Rivera and Sally Jesse Raphael? Still, for those willing to temporarily put aside their superior twentieth-century wisdom, the drafters of the Bill of Rights have a few points to make on the subject of firearms.

Why would the right to bear arms be important enough to rate a place as the *Second Amendment*? Perhaps we can chalk it up to early Americans' experience with oppression. Currently "unthinkable" possibilities, such as political tyranny, were day-to-day realities in the American colonies.

Despite proclamations of modern wisdom, this world is still made up of good guys and bad guys. Sometimes the bad guys live far away in hot and sandy deserts. Other times, they live not so far away in oval offices. The bad guys in distant deserts are too far away to worry about; besides, we have soldiers to kick their butts. In the oval offices, halls of Congress and state capitals, though, lurk occasional bad guys who often control those soldiers. They love power. Sound far-fetched? Ask yourself this question: if Bill Clinton or George Bush were offered absolute power over the nation tomorrow, do you think either would turn it down? If it happens in hot and sandy places all around the world, why not here?

One impediment to George, Bill, or some coalition of bad guys seizing control of our government is private and uncontrolled ownership of firearms. If one bad guy took control of our government and military, millions of gun-owning Americans would take their firearms out of the closet and insist they reconsider. As the bad guys well realize, they'd soon be pushing up the daisies.

All this sounds hypothetical simply because the founding fathers knew an armed citizenry would check such ambitions. The right to bear arms preserves every other right in the Bill of Rights. If the right to bear arms is

lost, all the others would be in jeopardy.

Some superior twentieth century minds will tell you things like tyranny just don't happen in America; politicians are too nice to grope for power. Thus, guns are unnecessary and should be banned or restricted in order to reduce crime.

Crime and guns—you must understand the connection. According to modern wisdom, crime is committed by nasty, inanimate objects, and not by nasty, inanimate people. If we restrict those inanimate objects, namely firearms, criminals will be unable to commit crime. Once the gun-rights groups like the NRA give in to allow gun restrictions, the criminals will abate from their life of crime and turn to planting herb gardens.

Anyone with a college education should be able to see through this argument. But if you still can't see your way to believing in the superiority of the protection of our constitutional rights over its attendant costs, then I suppose we should consider the gun control arguments of the modern intellectual elite.

Argument #1: Why can't you just accept a two-week waiting period on the purchase of firearms?

Ask the people of Los Angeles. I was there. On the eve of the riots, even as they began, citizens formed serpentine lines around gun stores, attempting to buy guns and ammunition to protect themselves. They were shocked by the fact that they would have to spend the riots exposed to the whims of unfettered maniacs and looters. The two-week waiting period didn't bother L.A. criminals at all. They already had their



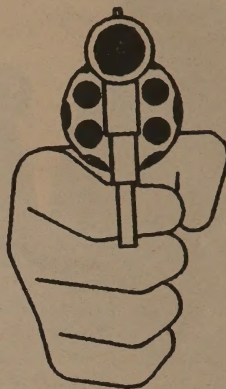
guns. In another case, Patrick Purdy (a psychotic who terrorized a California schoolyard) passed his two-week waiting period and background check with no problem at all. Any restriction of the right to bear arms is an attack

See "Ownership" p. 7

## Why Gun Control is a Good Idea

by Reinhold Hill

*The gunman drove his Chevrolet station wagon to the rear of Cleveland Elementary School in Stockton, California. He stepped out, carrying a Chinese-made semi-automatic AK-47 rifle loaded with*



*seventy-five bullets ... He wore a flak jacket under a camouflage shirt ... he had placed plugs in his ears to dull the sounds of what he was about to do. Patrick Purdy, 26, a drifter, had returned to the school he had attended sixteen years earlier for a final, cowardly assault.*

*Purdy set his station wagon afire with a gasoline-filled beer bottle. Then he walked toward the school yard. At least three hundred pupils were enjoying their lunchtime recess. Impassively, Purdy squeezed the trigger on his rifle, then reloaded, raking the yard with at least one hundred and six bullets. As children screamed in pain and fear, Purdy placed a nine millimeter pistol to his head and killed himself. When the four-minute assault was over, five children, ages six to nine, were dead. One teacher and twenty-nine other pupils were wounded (Time, January 30, 1989, p. 29).*

Acts such as this will continue to occur throughout the United States until a concentrated effort is made to stem the current increase in the private ownership of military weapons. For years, FBI and local law enforcement statistics have made the best case for gun control: A firearm is more likely to kill or injure a family member, friend, or acquaintance than it is to stop a criminal (*The Christian Science Monitor*, June 21, 1989).

That tragic fact was made all the more poignant in the weeks

between Mother's Day and Father's Day in Florida during 1989. Five children shot other children with a parent's handgun. Three cases involved siblings and three of the children died. In addition there were more than 100 accidental child shootings across

the U.S. in those same months. Guns are the fourth largest cause of death for children under the age of 15 (*Christian Science Monitor*, ibid).

Yet with all these occurrences, the National Rifle Association and its

supporters would still have us believe that the framers of the Constitution were paranoid schizophrenics afraid of their own shadows. Some anti-gun-control advocates claim the right to bear arms was granted in order to protect the American citizenry from tyranny. Who originally posed the threat of tyranny? The Constitution's framers? The neighborhood farmer? I assert that those who wrote the Constitution never intended every Tom, Dick and Harry in the country to own a weapon—they never intended this country to exist on the basis of every farmhouse defending itself against every other. They didn't want that anymore than the First Amendment was meant to protect child-porn video, which, along with AK-47s, did not exist in the 18th century.

Article 2 of the Bill of Rights specifically states: "A well-regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms shall not be infringed."

Nowhere does this article mention the common people. It is referring to an established militia. The National Rifle Association, and others opposing gun control, interpret the Second Amendment to mean that everyone in the United States should have access to assault rifles, plastic handguns, Teflon tipped bullets, and every other

See "Control" p. 7



# THE TRUE COST



## Only Fifteen Dollars to Play

by Heather Stratford

You can't do much with \$15 anymore. Good skiing costs over \$20. Even gas money to California costs over fifteen bucks. But you can still get a serious pump of adrenaline for \$15. You can stalk through forests, enjoy nature, lose inches around your middle, carry fashionable equipment in bright neon colors, hold a shiny weapon in your hand and annihilate numerous animals. I'm talking about hunting—one of Utah's biggest retail industries, and one that only costs \$15 before you too can join in on the fun of killing wildlife and taking the natural course of ecosystems away from nature.

For many families in Utah, hunting is a way of life. Grandfathers and grandsons say they enjoy the time spent together in the wilderness. (It's a "male bonding" experience, I'm told.) I can understand how spending time together in nature can really strengthen a relationship, but when this time is coupled with animal murder I just don't understand.

I've heard hunters argue that they use all the deer meat they "harvest," but I doubt that's really true. I've also been told that the deer need to be "harvested," or else they will die of starvation and overpopulation. Yes, predation is a natural part of any ecosystem, but humans have taken predation to new extremes. Jon Leathan, a big game biologist from the Division of Wildlife Resources, says that there are more deer in Utah now than when the pioneers came to the area. In eliminating deer predators, Utah has conveniently created a

profitable industry: breeding deer by destroying their natural predators, then selling permits to kill them ourselves at \$15 (a piece). Our lovely Deseret is growing rich from the killing of harmless animals.

In 1991, 107,000 big game permits were issued to Utah residents. Most of these permits were for deer. Another 79,000 permits were sold to the serious hunters who wanted to kill things in all three Utah hunting categories: fish, big game, and small game. Roughly one in every seven people (men, women and children) in Utah hold permits allowing them to kill big game for fun. All of these permits are not necessary to prevent children from starving in the winter. They are for the adrenaline, for the chase through the woods to see who will conquer.

In 1991, the Utah Division of Wildlife Resources' budget was \$13,562,263. Ninety percent of this money came from hunting and fishing licensing revenues. Money for conquest over the animal world.

That's what it's really about, anyway: conquest. Human predators are not the same as other animal predators. When a hunter looks through his scope at two deer in an open field, one deer standing tall and majestic with a large three point rack, the other looking scrawny and weak, the hunter won't hesitate to shoot the first deer. The natural course of ecosystems provides that the weak, old, and dying animals are the first taken from the genetic stock. Humans take the best

See "Cost" p. 11

## "Ownership" from p. 6

on people who use guns responsibly and in self-defense.

Argument #2: Why can't you just register your guns?

Each gun registered is a gun marked for confiscation. If the bad guys in pin-striped suits decide to go for the gusto, the first thing they'll do is send the military to collect all registered guns. Check up on some world history: Hitler, Mussolini, and Stalin thought registration and subsequent confiscation were the way to go. The registration of firearms defeats the objective behind the Second Amendment.

Besides, the majority of crime committed with firearms takes place with stolen or black market guns. The registration of firearms only serves to harass Joe Citizen, not hinder the criminal.

Argument #3: Japan and other countries don't grant their citizens the right to bear arms, and look how low their crime rate is...

Those countries aren't even comparable to the United States in culture or community. Have you considered the near crimeless country of Switzerland, where every able-bodied person has an army-issued machine gun in their home? Comparing Japanese crime to American crime is like comparing a Kawasaki to a Harley-Davidson—we are two different groups, with different causes to our different problems. There is little common ground for argument.

Argument #4: Why do you need military assault rifles and semi-automatic weapons? They're only good for shooting people.

Exactly. That's why military firearms are the most significant guns protected by the right to bear arms. Any bad guy with a high-tech army of two million would hardly worry about a nation armed with pea-shooters. Military firearms, while

## "Control" from p. 6

instrument of mass destruction available to humankind.

One argument for unrestricted ownership goes something like this: "If the government, or a foreign army, tries to take away my rights, I will have my weapon." Big flipping deal. We're not talking *Red Dawn* here. If the United States government, or foreign armies for that matter, determine against all likelihood to actually take away our liberties, private ownership of weapons will not be a deterrent. Bo Gritz-supporting, hippie-hating, flag-burner-shooting, patriotic Americans, having little or no military training, are more likely to kill themselves than put a bullet through an enemy.

No serious hunter goes after deer with an Uzi or an AK-47. Those weapons weren't designed for hunting (unless, of course, you want to chop your target and fellow hunters into hamburger). If home protection is what you're after, go through the process; buy a rifle or a shotgun and register it. An assault rifle is too dangerous, a handgun is likely to be stolen, but a shotgun will serve your purposes nicely.

The LA riots caused many people to think seriously about home protection. The riots also caused many people to believe that waiting periods on gun purchases were bad, because it prevented some home and business owners from getting "needed" weapons and ammunition when they wanted them. I guess we haven't learned our lesson from Bernard Goetz and other New York City shooting incidents.

Consider Mr. Goetz. Bernard was a

they look nasty as hell, fit the bill as a check on the temptations of tyranny.

Argument #5: Statistics prove that fifteen billion zillion children get shot all the time in gun accidents.

The simple facts are, gun accidents are very, very rare. Furthermore, I would like to know how gun registration and a two week waiting period would prevent these tragic accidents.

Finally the true-to-form, absolutely absurd, Argument #6: When the Bill of Rights mentions "the right to bear arms," it is referring to a "well-regulated militia" (the military) and not the common citizens.

Yes, that makes sense. The people who wrote the Bill of Rights wanted to be absolutely certain that the U.S. military wouldn't go around fighting wars without guns, so they guaranteed them that right in writing.

Anyone who can remember reading *Johnny Tremain* in the seventh grade will tell you that the militia of early America was made up of every citizen who could walk upright. Thus, to the Framers of the Bill of Rights, a well-regulated militia meant everyone.

Liberty is hazardous. When a lot of people go around doing what they want, people sometimes get hurt. Its part of the operating cost of freedom. The occasional crime committed by an American with a firearm is lamentable, but it's a small price to pay for the liberty we enjoy. Most of us don't own sports cars. It would be easy to call for their restriction. It might reduce traffic fatalities, and we wouldn't miss them anyway. Firearms, on the other hand, protect us from tyranny. The gun your neighbor keeps in his closet actually serves to guarantee your freedom. Besides, sports cars weren't mentioned by the founding fathers. Firearms were.

normal guy who got mugged, so he decided to buy a gun. The state turned him down, so he went out of state to get one. One day, Bernard was asked the time by a group of black kids (that makes them *thugs*) and Bernard opened fire. Bernard became a temporary hero, while the lives of the children he shot, whatever their true intentions, were changed forever, if not taken from them.

This and other incidents make me believe in waiting periods and gun control. Why? Think about it: guns make violence easy. Bang, you're avenged. Your gut suspicion can be far more rapidly and far more dangerously acted out. There was plenty of racial anger in the LA riots ... but what if there hadn't been any waiting periods, any restrictions, on buying guns at all? In that time of fear, wouldn't such availability have resulted in something like a racial war? *Black, Asian, Hispanic*—all would have meant *thug* to people from the other group. Hundreds more could have been killed before saner heads prevailed. Those people lined up to buy weapons were scared and suspicious; is that the kind of gun owner you want running around your neighborhood?

Gun control is necessary. We need laws to keep weapons out of the hands of criminals and lunatics. Waiting periods allow a husband or wife time to cool down before they shoot their spouse for spilling the milk on the breakfast table. They also give the state time to check a person's background. This is the United States. We're a civilized country. Let's start acting like one.



## Note from the Religion Editor

Recently a crowd of right-minded crusaders has raised its heel against the overt enemy of all righteousness—International Cinema. I am aware of many who have voiced their support for the program via letters to the editor of *The Daily Universe*, but oddly enough, they have not yet been printed. The *Student Review* is a forum open to all opinions, rather than exclusively those of a board of censors, hence it is here that the defense of BYU's commendable foreign film program must be made.

The ardent attackers of the cinema base their assault almost entirely on the fact that films occasionally portray lifestyles or actions which are wicked, base, vile, etc. Among those cited are incest, larceny, murder, swearing, nudity, suicide, adultery, rape, and homosexuality. Many of the critics claim that such manifestations are not

"culture."

The fundamental conclusions they draw from the presence of material deemed by them to be offensive are (a) that portrayal of sin is the same as promotion of it, and (b) the presence of "filth" in a film renders it worthless in its entirety.

The first point is easily answered. The medium of film is a powerful teaching tool. Observation of others' successes and failures, both temporal and moral, instructs. As children, we did not initially know of sin. We were taught by parents and ecclesiastical leaders, and terminology accrued in our developing minds—terminology that we did not fully comprehend. Words such as incest, fornication, larceny, bearing false witness were simply associated with "badness"; however, after either direct or vicarious observation of the actions

which the terms represented, the words conveyed meaning. Whether we choose to acknowledge the fact or not, all of us received a substantial portion of our ethical knowledge of good and, especially, bad from the media—books, magazines, music, television, and film.

Some may offer the rebuttal that "it's best that our children not be exposed to evil at all." If we reflect, however, we see that the ability to distinguish good and evil was a primary purpose of the Fall. It is a characteristic which makes us "as the gods" (Moses 4:28). Furthermore, the ability to discern good and evil is bootless without (a) the presence of good and evil, and (b) observation/awareness of good and evil. It is nonsensical to assume a capability to make ethical decisions if there exists no good and evil from which to choose. It is similarly ludicrous to believe that such

moral questions can be rationally resolved without having observed both good and evil possibilities. Upon this framework rests our moral agency; hence, eliminating evil from experience and observation forcibly curtails agency. There are many who feel that this *modus vivendi* is adequate for BYU students; among them is Satan.

Now that we see the vacuity of the censors' first claim, we proceed to the second. With a sly snicker they cry, "Perchance, can a good tree produce bad fruit, or *vice versa*?"

"From what tree do you pluck that nugget of knowledge?" I query.

"From the scriptures, of course!"

Ah, yes. From the scriptures. And from this same tree (which I wholeheartedly admit to be good), what a menagerie of pickings! Intermingling with the sweet

fruits of the divine Word are a few bad apples: nudity (Gen. 9:22), adultery (2 Sam. 11:4), incest (2 Sam. 13:1), rape (Gen. 34:2), homosexuality (Rom. 1:27), prostitution (Alma 39:3), swearing (2 Kings 18:27), larceny (John 12:6), murder (3 Nephi 7:1), suicide (Matt. 27:5), alcoholism (Gen. 9:21), cannibalism (Moroni 9:8), deceit (Alma 12:3), human sacrifice (Judges 11:39), and more violent wars than I can accurately count as a non-math major. The "most correct" of all books portrays two stunningly graphic vignettes of decapitation.

Do such dregs, dredged from the very cesspool of human behavior, invalidate, devalue, or diminish God's word? To the contrary! They establish it, adding a richness and instructive merit which would be unattainable in a

See "Note" p. 11

## Women and Authority: an Interview with Maxine Hanks

by Bryan Waterman

*Editor's note: After serving a full-time mission from 1978-80, Maxine Hanks helped found and worked for the 7th East Press, an independent BYU student magazine and precursor to the Review, from 1981-83. During that time she also worked for the Missionary Training Center as a teacher and trainer. She has been employed by BYU and the University of Utah, and is currently a freelance writer living in Salt Lake. She recently edited Women and Authority: Re-emerging Mormon Feminism (see sidebar), and will speak to VOICE on Thursday, January 28, 8:00 PM, 2150 JKHB. SR talked to Maxine last week. What follows are highlights from that discussion.*

SR: What is Mormon feminism, and how is it "re-emerging"?

Hanks: That's a big question with a long answer. Mormon feminism has always existed, but if we were to recover its complete history we would find many conversations and struggles that ended in women's defeat. All we can find are highlights that found their way into print or into the historical record. Mormon feminism is not just one theory or strategy. Mormon feminism has run the full spectrum of feminist approaches, from liberal U.S. feminism of the 19th century to the post-modernist feminism of today. I chose the term "re-emerging" for the title, because, although Mormon feminism has always existed, there has not been a continuous authoritative feminist discourse, but rather it has emerged and re-emerged in various texts and contexts.

SR: What are the origins of your book?

H: The idea for this kind of a book first occurred to me—although I wasn't fully aware of it—at a Sunstone symposium in 1984. I listened to Linda Newell and Meg Wheatley give papers on women and the priesthood, and I found myself thinking, "Every Mormon woman needs to hear this." Those two papers were guiding lights for me as I worked on this compilation, and they both appear in the book. I saw a need for a broad approach to discussing feminist theology and discourse. I proposed the idea

to Signature Books four years ago. I started on it in 1989. It was three years from start to finish.

SR: How did you select the material you wanted to appear in the book?

H: I selected the articles in two ways. Over the years I've done a lot of reading and research myself, and I knew a lot of good material that hadn't received a lot of exposure. Second, I knew the potential of this project, so I commissioned essays from some people or helped some authors update previous material.

SR: Two main themes in the book seem to be women's relationship to priesthood, and the relationship to Mother God. Why do these themes play the central role in this discourse?

H: Actually I see this book tackling three discourses: the history of Mormon feminism, women's relationship to priesthood, and the emerging discourse on the divine feminine. I think the two most obvious criticisms are that it does all three at once, and that there is a lot of fragmented material. These

two things are also, in many ways, the book's strengths. These aspects were necessary to demonstrate a larger feminist discourse. I've often been disappointed by the limitations of feminist discourse. We've needed a text that women could hold on to, one that would not be dismissed as marginal. I realized the need for a feminist discourse—and by discourse I mean a larger conversation or context within which feminist texts can belong.

Women's priesthood and the way we view the feminine God together form feminist theology. Feminist theology is crucial to women's roles and authority in any religious culture. Without feminist theology we are left with a male-identified and male-centered theology which communicates a divinely approved omission of the feminine and communicates a male homo-social, homo-spiritual ideology.

See "Hanks" p. 11

## Re-emerging Mormon Feminism

*Women and Authority* (Signature Books, 1992, 460 pp., \$19.95) now stands as the largest existing single collection of Mormon women's voices. Tracing the tradition of Mormon feminism—from Emma Smith and Eliza Snow to Carol Lynn Pearson and Cecilia Konchar Farr, it combines previously published material and new pieces by prominent writers with the excerpted voices of hundreds of contemporary Mormon women and men to form a grand call for the re-evaluation of traditional Mormon concepts regarding women.

In the book's first section, "Re-emerging Mormon

Feminism," three well-respected authors trace Mormon women's history from distinct vantage points. Linda Wilcox presents an updated version of her classic essay "The Mormon Concept of a Mother in Heaven," which outlines the development of Mother God theology from Joseph Smith and Eliza Snow, through a period of general acceptance, to today's mixed and often divisive attitudes. Rounding out the first section, Linda Newell—Emma Smith's biographer—traces women's history through the rise and decline of women's spiritual gifts, and Vella Evans recounts the history of women's empowerment through

publications, from the 19th century *Women's Exponent* to the 1970s-established *Exponent II*. Hanks finishes the section with a collage of excerpts from historical women's discourse, creating a chorus of voices stretching into the past and projecting the future for Mormon women.

The book's second section, "Women and Authority," is a multi-voiced examination of women's relationship to the divine and to the institutional Church. Todd Compton writes about "Non-hierarchical Revelation," a theme that carries

See "Feminism" P. 11



# A Conversation With Kalin Hall

by Mike Sponseller  
and Greg Schell

Most of us know Kalin Hall as one half of the lethal running game for the BYU football team. Many people know he was junior college player of the year while he played for Dixie College in St. George. Some may even know he has a chance to play in the NFL. But how many of us know Kalin Hall joined the Church a few years ago, or that he wants to start a boys' and girls' home to help the underprivileged? He says he likes to talk a lot, dance, sing and write songs, and play jokes on his friends. He thinks we need to be friendlier to each other on campus. We had a chance to sit down and talk a little bit with Kalin, and we came away very impressed and inspired.

**Football:** This season was a roller coaster year for BYU, but for a certain eight game stretch with a guy named Ryan Hancock as quarterback the team was certainly one of the top teams in the nation. Kalin felt the team played well this year considering it was a fairly young team with a lot of new players. As for his performance, he said, "Early in the season I was pretty satisfied with my performance, but my ankle injury really hampered my season. It really did bother me in three or four games where I wasn't able to perform." Regardless of the injuries, he racked up a lot of yards and showed why he was J. C. player of the year.

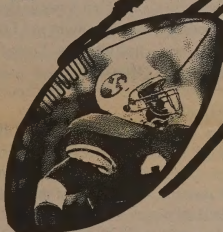
"Next year, my goals are to come into camp in a lot better shape, put on a few more pounds, try to get stronger, work on my speed, and get through the season injury-free. Hopefully I'll be [integrated] into the offense more this year so my abilities can be displayed more." He feels BYU should have a great team next year, and they have a lot of high expectations. As for the NFL being in Kalin's future he says, "That's like icing on the cake to any athlete to be able to go professional. If it's there, it's a bonus for you, but if it's not, you have to be ready to do other things. That's why I look at schooling as very important."

**Family:** "I grew up in a single parent household, and I was an only child. My mother took care of me, and she did the best job she could considering she had to go out and work to support us financially. She raised me to

be a good kid though. She set some good values and allowed me to be in the type of environment that was good for a young man growing up in Las Vegas, because it can be a pretty crazy place for a teenager."

"She passed away from cancer in 1990. That was a pretty difficult time in my life, because my mother and I were really never that close. I guess because we were so much alike, it caused some conflicts. But when she passed away, I realized how much she really did mean to me. That's one reason I always tell kids to be close to their parents. When they're gone, you start thinking back, and it kind of hurts sometimes. But being a member of the Church helped me out a lot, knowing I'll be able to do temple work for her and mend some differences we had."

"I was adopted by my godparents who



live in Las Vegas. They're friends from way back when I played high school football. They're beautiful people. It's kind of funny, because whenever I introduce people to my parents they're shocked because my parents are white. They say, 'something's not right here.' When people ask me how I handle it here at BYU since it's predominantly white, I tell them it's no different than being at home. They're great people, and they treat me real well."

**Goals in life:** Kalin is one mean guy on the football field, but he has a very big place in his heart for children. His major is social work because he wants to be a counselor for a school district in the Utah Valley area. "I have pretty high expectations for myself. I get down on myself sometimes when I don't accomplish the goals I set, such as this last semester I didn't get the grades I know I can get."

"In the future I hope to start a boys' and girls' home on my property or be able to be in charge of something that would allow underprivileged children or children that don't have parents to come and have

a real life and have necessities such as nourishment, love, education, and those type of things. That's been a dream of mine ever since I was in ninth grade. That's why I pray every night that I'll remember the talents the Lord has blessed me with. I think that's why I have my talents—to benefit children. It's important for an athlete to remember the influence they have on a child's life. I take that to heart."

**Peeve:** "One thing that is really a peeve of mine is that sometimes I'll be on campus, and I'll see so much unhappiness. People will be all mad and they won't say hi to you, and it really gets to me. I just pray that I'll be able to love those people for what they are, but it's so difficult, especially

being where I'm from. I'm so used to people being nice, smiling and saying 'hey, how are you doing?'

You just never know what type of reaction you'll get from somebody on campus, and it frustrates me sometimes."

**Heroes:** "My friend Jack DeMooney, he's a football player. He's the one that introduced me to the Church. I respect him very much, and he's been a big influence in changing my life. There's a bishop down in St. George that helped me through some trying times in my life, and I really respect him a lot. I guess all people in general that stand up for the right thing who are good people would be considered my heroes, because I look up to a lot of people."

**Racism:** In the media we hear every once in a while about BYU being racist or making racist comments to other teams. Kalin had these thoughts on the subject. "I've never heard any racial comments being made—no one has ever made any to me. I can't say there's not a problem, but I can't say there is, because I haven't encountered any. I remember someone giving a talk about how much better the Church is now that the black and white keys are being played at the same time, and the keys of all different colors and nationalities. It can only enhance the Church. When you come down to it, the Church is based on undivided love for all with no emphasis

on race or culture. There's not going to be a whole bunch of different Celestial Kingdoms for different colors; we're all going to be there together. There won't be any hatred, we'll all be equal, and we'll love each other the same. Prejudice might be something held against a person at the judgment, and that alone might keep them out of Heaven. I know I don't want to take that chance."

**Conversion and the Church:** "My first contact with the Church

was down at Dixie with some Polynesian friends of mine. They were real good friends, and I knew they were Mormons, but they never really said anything about the Church. They were just cool, and I developed a little bond with them, and especially with Jack DeMooney. It just so happened one day I walked into Jack's room, and he was talking with a Catholic guy about the Church and each other's views, and I plopped on the couch and listened in. The things Jack was saying I took it to the heart, and a very strong feeling came upon me. We were supposed to be at a football meeting that night, but we missed the meeting and came in with about ten minutes left. The coach yelled at us and asked us where we were, and we told him we were talking about the Church, and he said 'oh, that's okay then.'"

"After the meeting I asked Jack some more about it, and he asked

me if I wanted to take the missionary lessons. So

a few days later the missionaries came over, and we started the lessons. My lessons went pretty fast because a lot of the things the missionaries told me I already believed. My conversion was a real quick process, but it's something I'll never forget because it really did change my life."

Kalin also said the scriptures help him very much in his life. "I find when I read the Book of Mormon on a daily basis, I find more things in my life I need to work on as far as being an example. One scripture [that is important to me] is, I think Alma 39:11, when Alma's son led away the hearts of the people. There are so many things in the scriptures that apply to my

See "Kalin" P. 11

## Define stoopid:

Racism, sexism, not voting, money, not using a condom, greed, most politicians, multilevel marketing, Chelsea Clinton's wardrobe, dating, war, the defense budget, American Gladiators, littering or buying a 386DX when you could have bought a 486SX for the same price from AAA Computer Wholesalers.

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"I got mine!" -- Ross Perot



## The Best of 1992

It's now the end of January, and I bet you thought you had seen the last "Best of..." list until next year. Well, it took us this long just to agree on our choices, so you'll have to suffer through a few more.

1992, with the benefit of hindsight, strikes us as a year of diversity which we feel is manifest in our picks below. Hopefully, these lists will either introduce you to some great music or confirm what you already knew. Some artists had to be left out because there simply isn't enough room. In addition, we realize that we did not see or hear everything over the past year. This explains the empty slot at the end of each list which we have left to the reader's discretion. We didn't want to be so presumptuous as to pick the definitive number one album, show or single of the year, so we've listed them in alphabetical order.

All that said, please join us in a little auld lang syne.

### 7 Best Live Shows Of 1992 (in Utah):

- Beautiful South
- Breeders w/ Unrest
- Fishbone w/ Image
- No Doubt w/ Swim Herschel Swim (the August show)
- Rage Against the Machine w/ Iceburn
- The Special Beat w/ Swim Herschel Swim and Stretch Armstrong
- (Your pick here.)

### 23 Favorite Albums of 1992:

- Tori Amos: Little Earthquakes. On what is lyrically perhaps the most intriguing album of the year, Ms. Amos bares her soul as well as her piano virtuosity. Get the video.
- Arrested Development: 3 Years, 5 Months, and 2 Days in the Life of... A stunning debut from the great new hope of hip-hop.
- Beastie Boys: Check Your Head. A capable return to their roots of old school rap, funk and hardcore. Who would have thought that Mike D, Ad Rock and MCA could do more than grab their crotches?
- Beautiful South: 0898. By further taking advantage of the gorgeous voice of Briana Corrigan (You may remember her from "You Keep It All In"), the Beautiful South have really completed their sound which one critic aptly described as "Mary Poppins meets Charles Manson."
- The Brand New Heavies: Heavy Rhyme Experience, Vol. 1. The Brand New Heavies, joined by ten different rap posers on ten different tracks, head the latest movement towards a fusion of a traditional rhythm section with hip hop sampling and scratching.
- Shawn Colvin: Fat City. Ever since Colvin won a Grammy for her 1989 debut Steady On, fans and critics have been holding their breath for this one. They haven't been disappointed. Colvin defines and expands the "New Folk" genre with an expanded instrumental sound.
- P.J. Harvey: Dry. Young, punk, and confident, Polly Harvey makes her debut an unforgettable one, comparable in beauty and toughness to Sinead

O'Connor's first.

• Juliana Hatfield: Hey Babe. You may remember SR's music critics singing the praises of the Boston-based Blake Babies last year. This solo release from the Babies' frontwoman and bass player combines hard-rocking guitars with Hatfield's sweet-and-nasty soprano.

• k.d. lang: Ingenue. lang's voice is one of the most expressive I've ever heard; I'd buy a CD of her singing the Provo City phone book. Needless to say, this song cycle of bittersweet love is even more interesting.

• Lemonheads: It's a Shame About Ray. Evan Dando and his ever-shifting lineup's latest record is only 29 minutes long, but it rocks from start to finish. With song titles like "Ceiling Fan in My Spoon," you know you're in for a trip into Dando's silly and fascinating mind.

• Mary's Danish: American Standard. As their name would suggest, Mary's Danish is as sweet and edible yet nutritious as whole wheat bread at the same time.

• Ministry: Psalms 69. If ever a Ministry album has been the antithesis of their silly, synth-pop debut, With Sympathy, this is it, incoherent vocals, grinding guitars and all.

• Pearl Jam: Ten. Even though it was released in 1991, the album's sales skyrocketed last year. You may be sick of "Jeremy," but the band's musicianship insures its lasting power.

• Rage Against the Machine: Rage Against the Machine. All that is good about Beastie Boys, Rollins, and Red Hot Chili Peppers rolled into one.

• R.E.M.: Automatic For the People. An obvious selection. I haven't liked an R.E.M. record this much since Murmur. "The Sidewinder Sleeps Tonight" is their best song in years.

• Rollins Band: The End of the Silence. One of punk rock's greatest preacher men, Henry Rollins has and/or lived it all. But he still slugs out songs that will make you want to jump off the top of the fridge.

• Shelleyan Orphan: Humroot. Jemaur Tayle and Caroline Crawley create mysteriously familiar and soothing tunes. On Humroot, their voices are indistinguishable from the lush instrumentation that makes this album such a standout.

• Sonic Youth: Dirty. Every time Sonic Youth releases an album, it seems like they are on the verge of becoming the Next Big Thing. But somehow they manage to stay just one step ahead (or to the side) of the rest of the music world — which is exactly their charm.

• Sugar: Copper Blue. One heckuva tight, loud, and soulful return to a three-man formation by Bob Mould.

• Suicidal Tendencies: The Art of Rebellion. Having traversed many styles in the making, Suicidal Tendencies must now be recognized for their ability to write mature, fierce songs as evidenced on this, their fourth album on Epic.

• Tom Waits: Bone Machine. Adorably psychotic as usual, Mr. Waits sings with so much soul it's more of a growl than a note when it comes out of his mouth.

• The Wedding Present: Hit Parade 1. A collection of the first six singles put out by The Wedding Present in 1992. Almost overshadowing these erotic and compelling originals are their choice of b-side covers which round off the "hit parade."

• Neil Young: Harvest Moon. My roommate plays it every night as I fall asleep, and it's seeped into my unconscious. Young's record is gentle and deeply affecting.

• (Your pick here.)

### 14 Best Singles of 1992:

- Arrested Development "Tennessee"
- Disposable Heroes of Hiphoprisy "Television, Drug of the Nation"
- Drop Nineteens "Winona"
- En Vogue "Free Your Mind" (yes, really)
- Indigo Girls "Galileo"
- Lemonheads "Mrs. Robinson"
- Life, Sex, and Death "Tank"
- Ryuichi Sakamoto w/ David Sylvian "Heartbeat"
- Seaweed "Squint"
- Sloan "Underwhelmed"
- Teenage Fanclub "Starsign"
- Therapy? "Teethgrinder"
- Uncle Tupelo "Wait Up"
- Yo La Tengo "Upside Down"
- (Your pick here.)

**Correction:** In our January 20 issue the Flavors of the Week column said that Suicidal Tendencies are on Columbia Records. They are actually on Epic Records.

## Homecooked in Utah

Remember, the only difference between our beloved Beehive State and a big ol' rock formation is our local music scene. Insist that local retailers carry these albums and buy (don't copy) some for you and your friends.

Local Releases of 1992:

- Commonplace Commonplace (cd/cass)
- Me and Jake Pine (cass)
- Kim Simpson Destination (cass)
- The Ob-vi-ous The Ob-vi-ous EP (cass)
- Delane Barrus Inherit the Wind (cass)
- Waterfront Waterfront (vinyl)
- The Salt Flat Compilation (cd/cass)

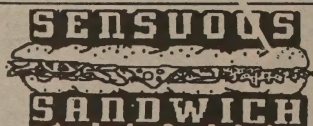
Upcoming in 1993:

- Swim Herschel Swim (cd)
- Ali Ali Oxen Free (cd)

Ed. note: These are all the local releases we know about. It is very easy for bands to go unnoticed around here and we are sure that a few have escaped our attention. If this is the case with your band, let us know. The Noise section will be covering a local band each week, so send useful information to Student Review, attn. Noise Editor, P.O. Box 7092, Provo, UT 84602.

## Make Some Noise

We encourage submissions and suggestions from our readers. We want to know what you're listening to, what you're buying, what your favorite bands are and why. Send reviews, picks, and ideas to Student Review, attn. Noise Editor, P.O. Box 7092, Provo, UT 84602.



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### "Cost" from p. 7

instead. We have imbalanced the predator/prey relationship and are continually reducing the genetic quality of species.

Many people believe that hunters are carefully controlled and wildlife management is safely guarded. This is false. How many of us have heard about or seen hunters and fishermen go over their limits, shoot a second deer because it was bigger, then dump the first dead animal on the side of the road, claiming the second as their

kill? Margaret Hyland, a nationally respected environmental science writer, has found that 33% of all mammals and 42% of all birds that have become extinct since 1600 have become so due to over-hunting.

Why do we feel human intervention is essential to correctly limit the number of animals in an ecosystem? Utahns aren't helping the ecosystem. Utahns are creating a game where they can legally kill. It's a big business—only \$15 to play. ♪

### "Kalin" from p. 9

daily life, and when I'm doing my daily study I see things I just read that happen in my life, and that just makes me feel good. There are times I can't go to bed until I've read my scriptures. Just like last night, I was laying down to go to sleep, and I got that little poking in my side saying you've got to read at least something. So I said okay, I'll read half of it, and I ended up reading the whole chapter."

"So it's stuff like that—I hope I can stay worthy so the Lord will always be on my side, and so the Holy Ghost will always be there with me to keep me on my toes so I can get that personal revelation to let me know what to do. I know without the Church I would probably be lost. I know without a doubt the Church is true, because it's helped my life so much."

"I've gone through some trying times during this season with my ankle injury and not being able to do some of the things I thought I could do. I had some problems with situations on the field where I thought I should be used more and playing more, and I allowed a lot these things to bring down my spirituality, and these things interrupted me as a member of the Church. I just hope I can put a fine line between worldly things, and football is a worldly thing. I hope when next season comes I'll have that embedded deep into my mind. I know I'm not a perfect person by far, I just have to pray all the time to have the strength to withstand the temptations." ♪

### "Note" from p. 8

censored antiseptic narrative.

It seems our friends haven't a leg on which to stand. Why do they attack International Cinema? I see two possibilities. The first was stated by Paul in his epistle to Titus: "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (1:15).

The second possibility appears after a careful review of the back of the International Cinema Activity Card which states that "since this is an academic program, the films are generally more mature, more artistic, and more intellectual than would be shown on a commercial entertainment program. Because of that, you are expected, as a ticket holder, to be a mature, attentive, and responsive viewer." Implicit is the idea that viewers who are immature, reactionary, or unable to sit through the whole film may find the Varsity Theatre more apropos to their needs.

### "Hanks" from p. 8

SR: Where do you see your book fitting in Mormon discourse?

H: This book, by demonstrating a feminist discourse, challenges traditional interpretations of Mormon history and theology with the existence of historic feminist texts. Mormon history and theology need to be reinterpreted in light of the struggle between men's and women's participations.

SR: What reactions to the book do you expect?

H: I've been amazed and pleased by the reactions I've already received. I've gotten positive responses from a wide spectrum of Church members,

from conservatives to liberals. I've expected more criticism, but I haven't received it. I know the book has flaws—I had to cut a lot of material, for instance—but I've been overwhelmed by the response. I think that's because the book is really a united voice. I had really good material to work with. I was only able to include a few samples—there were so many different voices willing to work together.

SR: What do you see in the future for Mormon women?

H: I would like to see the diverse experiences of Mormon women be equally validated. There has been a tendency to only validate traditional roles for Mormon

### "Feminism" from p. 8

through others of the essays, and which draws attention to one of the central paradoxes LDS women face: without a recognized place in the decision-making body of the Church, how can women's thought and right to revelation be equally valued? Lavina Anderson points out that inequality begins in our very language, and suggests a grass-roots movement to include women, even by inserting feminine pronouns into the scriptures we read and the hymns we sing. Carol Lynn Pearson's "Healing the Motherless House," argues powerfully that valuing the feminine in the divine would end much of the world's violence against women. Martha Pierce describes the experience and blessings many women receive by seeing themselves in the Divine Mother. Again Hanks includes a section of women's (and a few men's) voices, this time centering on the Mother. Perspectives are as varied as the number of voices, but together they demonstrate that a larger number of women than ever before are actively seeking knowledge of Heavenly Mother.

The book's final section, "Women and the Priesthood," centers on women's access to the power and authority of God. Historian Michael Quinn argues that "Mormon Women Have

I beg your pardon if I seem unduly sardonic. The times are strange. Those who cry most vehemently that the *Constitution* is dangling by a thread wish to trim down the first amendment; the official school publication suppresses letters decrying censorship; and the free press is always on the run. Swirling in the nucleus of the issue is a strange stew of theology and politics. Holden Caulfield, the Joads, and Huck Finn have all fallen victim to civilization's watchdogs. If we are not adamant in our stands, Nephi (the Beheader), Noah (the Drunkard), and David (the Murderer/Poet/Adulterer) may be the next to go.

*Editor/Proofreader's comment: "Perhaps you could mention the double standard also voiced by what the critics of International Cinema see as 'culture'—Ariel half naked on a rock in The Little Mermaid, for example. I find insidious promotion of female passivity a lot more offensive than sex."* ♪

women. I would like to see the full range of women's experience: single women, women without children, feminists, mothers, and career women. I'm proud that this book doesn't apologize nor condescend. It assumes the reader is intelligent. It combines scholarly and non-scholarly, objective and subjective, male and female voices. I wanted this book to provide a resource for young women who feel invalidated by the narrow roles for women. One of my hopes is that this book will help young women and sister missionaries avoid some of the frustrations I experienced.

SR: Thank you. ♪

Had the Priesthood Since 1843," and that our current understanding of priesthood and the endowment is altered from Joseph Smith's original vision. Betina Lindsey discusses possibilities of "Women as Healers in the Modern Church," and Hanks includes her own important essay on "Sister Missionaries and Authority."

"I find myself relieved and excited that there are other women in the Church who are searching and changing in an area heretofore unexplored," writes one of the women whose voices are recorded in *Women and Authority*. If this book conveys any message, though, it is that not only are there women in the Church who are searching and changing, but the areas that seem problematic to many people—priesthood and the feminine deity, for instance—have been explored, from Emma Smith's time to our own. Hanks has taken the opportunity to make more of us aware of such traditions.

In all, the book is solid—a nearly 500-page collection of diverse views and voices. *Women and Authority* takes up where older collections, such as *Sisters in Spirit*, left off, and in many ways is more extensive. The number of voices collected is perhaps the book's greatest strength. To even skim through it without recognizing the growing strength of Mormon women, or without recognizing the size of this community of honest seekers, would be an impossibility. ♪

**"Death is just Nature's way of saying, 'Hey, you're not alive anymore!'"**

**—Bull  
"Night Court"**



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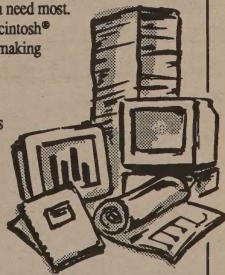
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# CALENDAR

If you would like something in the calendar call Rebecca at 370-3223.

## THEATRE

Dec 8-Feb 22, "The Star Spangled Girl," Hale Center Theatre Orem, 226-8600.

Dec 28-Feb 15, "The Nerd," Hale Center Theatre SLC, 484-9257.

Jan 16-March 15, "Flash Gordon Conquers the Planet of Evil," City Rep, 532-6000.

Jan 26-30, "Mother Hicks," 7:30 pm, Pardoe Theatre, BYU, 378-7447.

Jan 21-31, "Miss Julie," at Pioneer Memorial Theatre Building, U of U Campus, 581-6961

Jan 26-31, "Meet Me in St. Louis," Capitol Theatre, SLC, 355-ARTS.

Jan 28 - 30 Dance in Concert, 7:30 pm, deJong Concert Hall, BYU, 378-7447.

Jan 28-30, Feb 2-6, 9-13, "Waiting for Godot," 7:30 pm, Margetts Theatre, BYU, 378-7447.

Jan 30, Feb 6, and every Friday afterward, "The

Garrens" Comedy Troupe, 7:30 pm, 2084 JKHB, BYU.

## THEATRE GUIDE

Babcock Theatre, 300 S. University, SLC. 581-6961. City Rep, 638 S. State, SLC. 532-6000.

Egyptian Theatre, Main Street, Park City 649-9371. Hale Center Theatre, 2801 S. Main, SLC. 484-9257. Orem Hale Center Theatre, 225 W. 400 N. 226-8600.

Promised Valley Playhouse, 132 S. State St., SLC. 364-5696.

Pioneer Theatre Company, 1340 E. 300 S., SLC. 581-6961.

Provo Town Square Theatre, 100 N. 100 W., Provo. 375-7300.

Salt Lake Acting Company, 500 N. 168 W., SLC 363-0525.

## MUSIC

Jan 28, Faculty Jazz Quintet, 7:30 pm, Madsen Recital Hall, BYU. Free.

Jan 28, Ipso Facto at The Zephyr, 355-2582.

Jan 28, Randy Morris and Jared Stone (folk music), 8:30 pm, Mama's Cafe, Provo, 373-1525.

Jan 29, Jason Almberg (piano), 8:30 pm, Mama's Cafe.

Jan 29, Landus (acoustic guitar) at Cafe Haven, 8 pm, 221-9910.

Jan 29, Dana Slabaugh, piano, with baritone and piano accompaniment, 7:30 pm, Assembly Hall, Temple Square.

Jan 29-30, Utah Symphony with Raymond Harvey, guest conductor. Call 533-NOTE for tickets and info. Students are only \$5 with a Student I.D.

Jan 29 Michael Manring, Kingsbury Hall, 581-7100.

Jan 30, Spanky Rowan and Duane Call (blues), 8:30, Mama's Cafe, Provo, 373-1525.

Jan 30, Metropolitan Opera Finals, Utah Division, 7:30 pm, Assembly Hall, Temple Square.

Jan 30, Utah Symphony live on Classical 89 at 8 pm.

Feb 6, Elliots's Pool at The Pod, 9:30.

Tuesdays, Rich Dixon - jazz and improv, 8 pm, Pier 54 Provo.

Wednesdays, Dr. Haji and the Blues Bandits and open jam, Pier 54 Provo.

Wednesdays, opera on Classical 89 FM, 7 pm.

Thursdays, Mormon Tabernacle Choir rehearsals, 8:00-9:30 p.m. Free.

Sundays, Choir Broadcasts of "Music and the Spoken Word," Temple Square, 9:30-10 am. Please be seated by 9:15.

Dead Goat Saloon, live music, 165 W. Temple, SLC, 328-GOAT.

Zephyr, live shows nightly, 301 S. West Temple, 355-CLUB.

## CINEMA GUIDE

Movies 8 Call 375-5667 for current listings and show times. Only \$1, \$1.50 on weekends.

Villa Theatre 254 S. Main, Springville, 489-3088. \$1

Academy Theatre, 56 N. University Ave., 373-4470.

Avalon Theatre, 3605 S. State, SLC, 226-0258.

Carillon Square Theatres, 224-5112.

Cineplex Odeon University 4 Cinemas, 224-6622.

Mann Central Square Theatre, 374-6061.

Scera Theatre, 745 S. State, Orem, 235-2560.

Tower Theatre, 875 E. 900 S. SLC, 359-9234.

Varsity Theatre, BYU Campus, 378-3311.

Underground Images Films, every Wednesday, 8 pm, 1170 Talmage Building, BYU Campus.

Jan 22-30, Sundance Film Festival, Park City.

## USEFUL TELEPHONE NUMBERS

Legacy Foundation, information concerning orientation issues, call 373-0515.

Vatican, 011-39-6-6982.

White House,

202-456-1414.

Governor, 538-1000.

Center for Women and Children in Crises, 374-9351.

Air Quality Hotline, 373-9560.

Utah Bureau of Air Quality, 536-4000.

Uinta National Forest, 377-5780.

Current Sky Info, 532-STAR.

General BYU Campus and Community Info, 378-4313.

UTA, 375-4636.

Alcoholics Anonymous, 375-8620.

LDS Social Services, 378-7620.

BYU Ombudsman, 378-4132.

Free Hearing Test, 373-5219.

Time and Temperature, 373-9120.

The Gathering Place (substance abuse), 226-2255.

Habitat for Humanity BYU Hotline, 371-3368.

## OTHER

Jan 28, VOICE - Maxine Hanks on Women and Authority, 8 pm, 2150 JKHB, BYU Campus.

Jan 28, Michael Call on "Measuring Up: Infertility

and Plentitude in Sophie Cottin's 'Claire d'Albe'" at 12 noon in 378 ELWC, BYU. Jan 28, City Art presents an evening of poetry, music, and fiction, 175 S. 700 E., SLC. 277-1510.

Monday night poetry, 7-8pm, at Cafe Haven, 1605 S. State, Orem.

Massages, full body, full hour, \$16, call 359-2528.

BYU Planetarium, Friday Nights, 492 ESC, 7:30 and 8:30 p.m., 378-5396.

Geneva Steel Plant Tours, MTuWTF at 9:00 a.m. and 1:00 p.m., free Call to reserve a spot: 227-9240.

Hansen Planetarium, 15 S. State, SLC. Shows include Laser Beatles, Laser Bowie, Laser Zeppelin, Laser Rock, Laserlight IV and Laser Floyd. 538-2098.

Readings of local women writers, Mondays, A Woman's Place Bookstore, 1400 Foothill Drive #240, Foothill Village, SLC, free, 583-6431.

Every 2nd and 4th Sunday, Family History Classes, HBLL Library, BYU.

JANUARY is eye health care month. For an info packet call 355-7477.

KQHN Radio and Krishna Temple open house every Sunday at 6 pm. Includes mantra meditation, films, and a vegetarian feast. Call 789-3559 for directions to the temple in Spanish Fork.

BYU INTERNATIONAL WEEK

Jan 27, 11 am-12 noon, Laurie Wilson on "Intercultural Communication" in 321 ELWC.

Jan 27, 7:30-9:30 pm, Talent Show, tickets at door.

Jan 28, 1-2pm, Paul Cox speaking on "Shaman as Scientists..." 238 HRCB.

Jan 29, 11am, Alexander Livishin on "Current Developments in Russia," 321 ELWC.

Jan 29, 7:30-8:30 pm, Friday Night Concert, ELWC Ballroom, (various activities including a dance to follow.)

## WHERE TO FIND THE REVIEW

*At the Bottom of Maeser Hill, Near the Smith Field House, By the Botany Pond, By the French House, By and in Kinko's on 700E, Crest on 700E, Minuteman on 900E, Near Kent's Market, Near DT on 900E, Pegasus Music on 1230 N and University Mall, Ambassador Pizza, Harts on Canyon Road, The Pie Pizzeria, Universal Campus Credit Union, Graywhale CD, The Living Room, Atticus Books, Café Haven, Carousel, Food-4-Less, ShopKo, Albertson's, Smith's, Johnny B's, Allen Fraser, Sounds Easy, The Underground, Crandall Audio, Import Auto, The Torch, and TaylorMaid Beauty Supply*

"You can either go to Provo or to Hell."

Brigham Young

